Nº 1.

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There is therefore now no condem
nation to them which are in Christ
Jesus who walk not after the flesh
but after the Spirit. Rom. 8. 1.

The Apostle Paul commences this epistle by announcing the gospel, to be the wisdom and power of God unto salvation to every one that believeth; to the Jew first & also to the Gentile. For therein is the righteousness of God revealed. Having declared, where "the righteousness of God," or a righteousness which justifies with God, was to be obtained he proceeds to prove that neither by Gentile nor Jew, could it be properly expected from any other quarter. To establish this truth he refers to the manifest departure of the heathen world from the knowledge and service of God, which, being voluntary & opposed to the clear dictates of the law of nature; brought them under condemnation For God will render unto every man according to his deeds, to those who obey not the truth indignation and wrath.

By the Jews, this fearful doom of

the Gentiles, wh. seemed to favour their pride of priviledge and nation, was freely acknowledged to be just. The Apostle then with redoubled emphasis, turns on them the sentence they just had ratified "wherein thou judgest another thou condemnest thyself." For with God there is no respect of persons if then they who had no written law were justly liable to perish, how much more ye "who through breaking the law you boast, dishonour God" Therefore every mouth must be stopped & all the world become guilty before God. From the fact of guilt and consequently condemnation, being thus universal; the Apostle draws the conclusion, that by the works of the law can no flesh be justified.

This, opens the way for the Gospel which comes proclaiming we are justified freely by his grace through the redemption that is in Christ Jesus. whom God hath set forth

to be a propitiation through faith in his blood" The doctrine of justification by faith, however, took not its rise from the Apostle Paul. It had before been witnessed both by the law and the prophets. and the jewish scriptures themselves, taught that it was the faith of Abraham that was counted to him for righteousness. Thus it appears that under every dispensation it was the man justified by faith that lived.

Having established this important point the Apostle derives from it the following conclusion, "being now justified by his blood, we shall be saved from wrath through him." This salvation is in the work of sanctification, commenced on earth & in the perfection of holiness consummated in heaven. That this salvation from sin, is not from the law, is evident, because the law simply commands, without imparting strength to obey. So far is law from subduing ~~sin~~, corruption, that sin re-

vives at its approach, and by the law becomes exceeding sinful. Whence then can deliverance come? Through our Lord Jesus Christ.

This christ-preaching. Apostle having now proved to both Jews & Gentiles, that justification and deliverance fr^m sin, were not to be obtained from the law, but through the redemption th^t there is in Jesus, proceeds to announce in the text the glory of the plan of mercy he taught, viz, the certainty of the final salvation of all believers. "There is therefore now no condemnation to those who are in christ Jesus, who walk not after the flesh but after the spirit" _

Before we proceed to speak of this delightful truth, it will be necessary for a moment to consider the import of the ~~fra~~ phrases "in christ Jesus." "walking not after the flesh" but after the spirit." Because these expressions serve to designate those to whom there is no condemnation.

To be in C. J. is to be in covenant with C. J. and implies a close and vital union. This is sometimes illustrated by the connexion being the human family & their great progenitor "as in Adam all die so in Christ shall be made alive" - at others by the union between the vine & branches - and our Savior compares the bond between himself & people, to that wh- exists between himself & Father. "At that day ye shall know that I am in my Father & ye in me & I in you" There are some expressions of the Redeemer on this subject of such a fearful import that he seems to prefer using them himself, rather than communicate them by the holiest of his servants. — But the most probable allusion of the Apostle in the text, is to the cities of

of Refuge - It was a statute in Israel that when a man by accident had slain his neighbour, and was exposed to death by the hand of the avenger of blood, he was to fly to the nearest of these cities, where alone security was to be found. This beautifully illustrates the act of saving faith. When the soul awakened to a sense of guilt, beholds the Law approaching with its sentence & its sword, anxiously looks around for some way of escape, but finding every successive avenue closed flies at last for refuge to lay hold of the hope that there is in Jesus, & within the compass of his arms finds salvation. - By being "in Christ Jesus" therefore we are to understand being united to him by faith. That such is the import of the expression is indeed certain from

the same effect being ascribed to "believing" & to this union. "He that believeth is not condemned" and "There is no condemnation to them that are in Christ Jesus." It is not sufficient therefore to be in the visible church, to be found within the pale of orthodoxy, or the number of regular professors we must be in Christ by faith not having our own righteousness which is of the Law, but that which is through the faith of Ch- the righteousness of God by faith."

This faith is not the simple assent of intellect it is an active vital principle; hence they who are in C[hrist] walk not after the flesh, but after the spirit. In the preceding chapter the Apostle had spoken at length of the ~~two opposite prin~~ existence & conflicts of these two opposite principles. He here introduces

the subject again & clearly teaches th^t our character & destiny is to be decided according as we obey the one or the other. "If ye live after the flesh" ye shall die, but if thro' the Spirit ye do mortify the deeds of the body" ye shall live" _

By the flesh we are to understand our nature in its present corrupt state The phrase walking after imports regulating our conduct according to. This explination being admitted, we may easily discover the outlines of the character they serve to designate. It is the great principle of fallen beings "to love & serve the creature more than the Creator" If then this principle governs us our character can be no longer dubious. In order to ascertain this interesting truth it will only be necessary to determine what is the object we supremely love & seek, and what the motive wh mainly regulates our pursuit. If then any [illegible]

time good, whether wealth or plea sure or honor or friends or any thing else than God occupy the prem by our thoughts & affections, it is evi dent that the creature still holds the Creator's throne & receives his tribute, that we are still living in obedience to the characteristic principle of our corrupted nature that we are still walking after the flesh. Again, as the motives wh actuate our conduct are always of a similar nature with the objects we have in view, the slightest ex amination will enable us to dis cover that the main spring of our actions is selfishness or some natu ral affection. though dignified by names wh serve to conceal their nature from ourselves & pass them on the world for honourable prin ciples But Brethren every man whose treasure & whose heart is this side heaven, whose desires & whose is now no condemnation to them

plans seldom reach farther than the grave, whose maxims, rules & motives are drawn from the world is walking after the flesh.

Walking after the Spirit is walking agreeable to the directions of the Spirit and as these directions are contained in the word of God, they who ~~submit~~ regulate their creed & conduct by the dictates of that word walk after the Spirit. It also implies the indwelling of the H. S. as a principle of life & action. They then who walk after the spirit are those who have experienced the renewing of the Holy Ghost, who have heard the voice of the Son of man & live. Wherever this principle has been spoken into life it constitutes the character in the sight of God. Because wherever it is, it governs, it is every at the helm & however often the soul may, by storms of passion be driven from its course still is this steersman faithful & keeps a stedfast ey.

upon the star wh stands above its haven. This spiritual life, is evinced by the pursuit of spiritual objects from spiritual motives. By considering heaven as our home & its joys ~~as~~ our portion, ~~it is~~ by labouring to subdue our sins in all their vast variety of forms, ~~& is a~~ by dying daily, by seeking with diligence & prayer the salvation of souls, the progress of piety the diffusion of the gospel, the coming of the latter day of glory. It is being & doing all this from love to God & holiness. Thus & thus alone who thus live, walk after the spirit which has been sent down from heaven to shed through the word illumination on the pilgrim's path. They who thus live, tho' now they may be clothed ~~with~~ in sackcloth are soon to be clad in white raiment & stand with palms of triumph singing the song of salvation. For there is now no condemnation to them

wh are in Christ Jesus who walk not after the flesh but after the spirit.

We come now to shew that those who believe are already saved, or that to them there is now no condemnation. The Apostle had shewn, that as by the offence of one ~~condemna~~ a judgement had come on all men to condemnation; so by the obedience of one righteousness had come on all to justification of life — that, as by Adams violation of the conditions of the covenant, all included in him, were subjected to the curse so, by Christs fulfillment of those conditions, all united to him are freed from the curse. When the sinner believes he becomes thus unyted with ~~accepts~~ &c. Christ as his head & Substitute & receives of God the gift of the Redeemers righteousness. Thus by the obedience of one many are made righteous. All the Law demands of the believ

ing sinner is answered by his Saviour — to the sinner therefore there is now no condemnation. Hence as long as this union remains unbroken, the believer remains secure. to prove therefore that this union never will be broken, is to prove that the believer never will be lost. ——

The considerations to be adduced at present in support of this point will be drawn from these two sources the Faithfulness and the Love of God.

The idea of the faithfulness of God includes that of his immutability, & implies a steadfast adhearance to all his purposes and uniform execution of all his plans. From what God has revealed to us of his perfections, we cannot but believe that he has a plan comprehending all things & that his watchfull providence is ever

engaged in its steady prosecution. Tho' we who perceive but a narrow circle in the immensity of his operations cannot now see how all things are to work together for good, yet what we know not now we shall know hereafter when we see the whole resulting in the most perfect harmony & beauty affording subject of ceaseless study & praise to saints & Angels. Will it not be admitted then that God has a design in all he does in the result of which there can be no uncertainty.— If this be true God has his purpose in the work of Redemption - the magnifying the riches of his grace in bringing many sons & daughters unto glory." That he s.d fail in his design is utterly inconsistent with his foreknowledge, his wisdom & his power - some therefore must

be saved. But the same attribute
which secures the entrance into glory
of some of the subjects of his grace
constitute the ground of confidence
of all. For if the event be uncer-
tain with respect to one, it is to each one &c.
to all, but it cannot be uncer-
tain in regard to all & therefore
it is not in regard to any. Hence
we infer that where God has be-
gun a good work, he will carry
it on to perfection, that when the
day hath dawned the sun shall
not forget its rising. What God be-
gins, he finishes. But the salvation
of all who are in Christ Jesus is
begun, therefore the Faithfulness
of God is involved in its comple-
tion. They were dead & are alive
again, but since it is not they
who live but Christ who liveth
in them, while he lives they must
live also. In the morning of their

resurrection they heard the delightful assurance I will never leave you nor forsake you Tho' the mountains sh.d depart & the hills be removed yet my kindness shall not depart from thee neither shall the covenant of my peace be removed saith y.e Lord that hath mercy on thee.

Again. The faithfulness & constancy of God secures the believers union to Christ, because he has already recognised them as his children in him. — They who are in Ch Jesus walk not after the flesh but after the Spirit, but as many as are lead by the Spirit of God they are the sons of God & have received the spirit of adoption. The Spirit bearing witness with their spirits that they are the children of God. and if children then heirs, heirs of God & joint heirs with Christ

And will a faithful God permit his own children to be lost? Enclosed in y^e arms of parental fidelity whence can danger come? Can any in earth or hell illude a Father's watchfulness & steal his children from his arms, or can any pluck them from his hands? The embrace of our God is y^e strong tower of the righteous, ~~ness~~ - it is a sanctuary the adversary dare not enter. The believer knows in whom he has confided - & that he is able & determined to keep what has been committed to his charge. Do the children of the kingdom still fear they may be forgotten & will some day fall by the hand of their enimies. Let them hear their Father say - "Can a woman forget her sucking child? yea they may forget. yet will not I forget thee Behold I have graven thee on the

on the palms of my hands. I the Lord am thy Saviour & thy Redeemer the mighty One of Jacob." The Psalmist had never seen the seed of the righteous begging bread and shall the children of Almighty God lose their inheritance? If children they are heirs.

The Faithfulness of God affords the believer yet another ground of confidence. It is his covenant. "Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel confirmed it by an oath: that by two immutable things in wh. it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold of the hope set before us." "The heirs of promise are Jesus & the joint-heirs with Christ, whom

we have seen are the children of God known by their walking after the spirit. To these, these are promises confirmed by the oath of God. The promise to Jesus is that he sh^d^ see of the travail of his soul and be satisfied, - that all wh~~at~~ had been given him sh^d^ come to him & that those who believe upon him sh^d^ not perish but have everlasting life. The promise to believer is Grace on earth & Glory in the Heavens. Behold O Christian the deed of thy inheritance. Relying on this covenant J. C came down from heaven to seek & save his people - to accomplished the condition on wh their salvation was suspended - and It is finished. For these he has suffered & obeyed. The demands of the holiness & justice of God are completely satisfied. And since Christ has died & God has

justified who is that condemeth? Can Satan their accuser before God effect it? we answer no, because he that died, has risen and standeth at the right hand of God where he maketh intercession for us. & he it is whom the Father heareth alway. — Can our own corruptions? we answer no — because the salvation of Jesus Christ is a salvation from sin — every believer has the promise of the H. S. to ~~be~~ abide with him forever to be in him as a well of water springing up unto everlasting life. The believers hold of heaven is not the grasp of his own palsied hand, it is the upholding of the Lord. it is his being kept by the mighty power of God through faith unto salvation. —

Secondly That the union between Christ & believers never can be broken or that to them is no condem

nation may be argued from the Love of God — on this we shall dwell but a moment. The opinion that believers may fall into condemnation proceeds on the supposition that our intrinsic holiness or moral excellence is the ground of the divine love. If so, its continuance must indeed be suspended on our character or conduct & we may easily pass from being ~~sa~~objects of Love, to subjects of his wrath — But look back to the rock whence you were hewn remember thy nativity — in the day that thou wast born none pitied thee — but thou wast cast out in the open feild to the loathing of thy person — and when I passed by thee & saw thee polluted in thy blood, it was a time of love & I said unto live — and I spread my skirt over thee & entered into covenant with thee saith the Lord God

& thou becamest mine. From this affecting description of the state of the people of God when they first became the objects of his love we learn its entire freeness. & we infer that unless there be mutability in God his love is everlasting. Nor is this all, for the sure effect of this love is to raise every soul on whi it rests from its state of sin & wretchedness. & this the Prophet Ezekiel expresses in the continuation of his beautiful allegory. still speaking in the name of the Lord, he says "Then washed I thee with water, yea I thoroughly washed away thy blood from thee & I anointed thee with oil I clothed thee also with broided work & I girded thee with fine linen. I decked thee also with jewels. And thy renown went out among the heathen for thy beauty. for it was perfect thro' my comeliness whi

I had put upon thee saith the Lord" The argument thence deriv ed is this, that if God so tenderly loved the soul when involved in cor ruption, much more when renew ed in the image of his Son, enwrapt in his righteousness & crowned with his salvation. Or in the powerful language of the Apostle "God com mendeth his love towards us in th[at] while we were enemies Christ died for us, much more being now re- conciled by his blood shall we be saved from wrath through him."

Moreover the greatness of the love of God is such as effectually to preserve the believer. As this love is sovereign in the selection of its object, so its de gree is not to be measured by their intrinsic merit. No my brethren it partakes of the infinitude of God - it is an immensity which streches far beyond the reach of any finite

intellect. its hight its depth. its length its bredth admits of no created measurement. Men & angels fatigued with the effort to comprehend it sink in adoration & confess it passes knowledge. — The expense at wh this love was exercised magnifies its greatness beyond conception "He loved us & gave himself for us." himself in the Person of his Son. Can love so infinite fail of its effect? If God spared not his own Son but delivered him up for us all how shall he not with him freely give us all things and ~~it~~ Brethren in giving us Christ has he not already given us all things is not Christ our All? our wisdom righteousness sanctification & redemption in him our Lord Jehovah is everlasting strength. in him is all the fulness of the Godhead. They then to whom Christ is given have everlasting life To them there is no condemnation for neither life nor death, nor angels nor principalities can seperate them from his

love. He that is in the Jesus may bid defiance to the universe & smile at the myriads of Satan as they gather for the contest, in Christ Jesus their discomfiture is easy the right hand of the Lord doeth valiantly the right hand of the Lord hath already gotten him the victory;–

That there is therefore now no condemnation to them wh- are in C J we infer because to a faithful & unchanging God has already begun their salvation, has acknowledged them as children & as heirs – & has thro' his covenant, confirmed their safety by two immutable things his promise & his oath. And because it is inconsistent with the freeness & immensity of his love. —

Are we walking after the flesh or after the Spirit. Walking after the flesh does not necessarily imply a course openly immoral. It is consistent with an examplary department & be-

longs to many who are adorned with much of the loveliness of virtue. It belongs to all who do not truely desire as their chief good deliverance from sin & the enjoyment of God. Because where the spirit is implanted in any soul that soul must be spiritual in its supreme affections and wherever this Spirit dwells it will be evinced by strong desires after holiness & holy enjoyments. O God thou art my God early will I seek thee my flesh longeth for thee in a dry & thirsty land where no water is. The soul whi has this thirsting after righteousness & God cannot be satisfied with the pleasures & profits of the world - they can no more satiate his thirst than the sands of the desert the thirsting of the hunted Hart. it is for rivers of holiness rune from the throne of God for whi he pants. - whether those who are satisfied with the

things of this present life & whose main object is their acquisition and enjoyment can possess this Spirit, judge ye. if not, they are walking after the flesh - if so they must die. - Does this rule appear too severe? search & see if it be not in ye S. the only true criterion of character & if that word condemn us here it will hereafter.

How great is the blessing of being in Christ Jesus It is connected with exemption from the penalty of the law with progressive holiness & eternal glory. By being in Christ the believer becomes one with Jesus, has his strength to protect him, his grace to adorn, his fulness to satisfy & his glory to ennoble him. He has the right even now of looking round on all things as his whether Paul or Apollos or Cephas or the world or life or death or things present or

things to come. Yea his present af-
flictions by virtue of this union are
brightened into mercies, — the very
storms of life which chill his soul
still waft it on to glory. — Christian
Brethren prize your priviledges, be-
ing in Christ Jesus live upon the
riches of his grace. Study much the
chapter whence the text is taken, you
will find it a spiritual Pisgah, whence
you may see, beyond the vale where
clouds & darkness settle, the hills of
glory rising in the land of your in-
heritance. And when called to de-
scend from this mount of vision to re-
sume your journey through the wil-
derness, let it be with confidence.
Tho' you may be forced to groan be-
ing burdened remember the suffer-
ings of this present state are not wor-
thy to be compared with glory wh
shall be revealed in us For the
earnest expectation of the creature
waiteth for the manifestation of the
sons of God. wait then for your a-
doption with humble confidence

for is now no condemnation &c. &c.

But to them who ~~are~~ is walking the flesh there is nothing but condemnation. The law, the justice, the holiness of God all sentence him accursed. There is no view of his condition wh is not filled with gloom. Their mercies received without gratitude turn to poison. Their afflictions are unmingled bitterness, their brightest hopes but visions, their sure inheritance eternal death. Their present refuge forgetfulness or delusion. – To escape from a God who is everywhere & everywhere but in C J a consuming fire – is vain. to that sole refuge O fellow sinners fly – for in him there is now no condemnation

To him be glory everlasting

p Amen.